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THE
HISTORY
OF
RASSELAS,
PRINCE OF ABISSINIA.

BY DR. JOHNSON.

TWO VOLUMES IN ONE.

WITH A PORTRAIT AND LIFE OF THE AUTHOR.

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THE LIFE

OF

DR. SAMUEL JOHNSON.

SAMUEL JOHNSON was born at Litchfield, Sept. 7, 1709, O. S. His father, Michael Johnson, was a bookseller of that city. His mother was sister to Dr. Ford, a physician, and father of Cornelius Ford, generally known by the name of *Parson Ford*. Johnson had a younger brother (Nathaniel), who died at the age of twenty-seven or twenty-eight. His uncle Andrew for some years kept the ring at Smithfield, appropriated for wrestlers and boxers. Michael the father died in 1731. Johnson did not delight in talking of his relations: "There is little pleasure," said he to Mrs. Piozzi, "in relating the anecdotes of beggary."

He derived from his parents, or from an unwholesome nurse, the distemper called the king's evil. He was cut for that scrophulous humour; and the under part of his face was seamed and disfigured by the operation. It is supposed that this disease deprived him of the sight of his left eye, and also impaired his hearing. At eight years old he was placed at the free-school at Litchfield; and at about seventeen he was sent to another school at Stourbridge, in Worcestershire. At the age of nineteen, he went to assist the studies of a young gentleman, of the name of Corbet, at Oxford, and on Oct. 31, 1728, both were entered of Pembroke college.

At this place, ethics, theology, and classic literature, were his favourite studies. His reading, however, was by fits and starts, undirected to any particular science. He received at this time an early impression of piety, and a taste for the best authors, ancient and modern. The want of pecuniary supplies at length obliged him to quit the university. He obtained, however, the assistance of a friend, and returning in a short time, was able to complete his residence of three years.

From the university Johnson went back to Litchfield. His father dying soon after, he became under-master of a grammar-school at Market Bosworth; but disgusted by the pride of the patron of the seminary, he left the place in discontent, and ever after spoke of it with abhorrence. In 1733 he went on a visit to Birmingham, where he performed his first literary work, a translation of Lobo's *Voyage to Abissinia*. He next offered his assistance, under a feigned name, to Cave, the projector of the *Gentleman's Magazine*, to which he was retained as a correspondent and contributor. About the year 1735 another mode of advancement presented itself. Mrs. Porter, the widow of a mercer in Birmingham, admired his talents. She had about 800*l.*; and that sum, to a person in Johnson's circumstances, was an affluent fortune. A marriage took place; and he soon afterwards projected the scheme of an academy for education at Edial, near Litchfield. The celebrated Garrick, then about eighteen, was placed in the new seminary. An accession of seven or eight pupils was the most that could be obtained; and the undertaking consequently proved abortive.

Johnson now determined to become an adventurer in the world at large. Young Garrick had formed the same resolution, and in March 1737 they arrived in London together. Our author's tragedy of *Irene* was the whole of his stock; it was offered to Fleetwood, and rejected.

In 1738 he published his admirable poem called *London*; and in August of that year offered himself a candidate for the mastership of the school at Appleby, in Leicestershire; but this scheme miscarried. Bred to no profession, without relations, friends, or interest, he was condemned to drudgery in the service of Cave, his only patron. A number of small tracts now issued from his pen with wonderful rapidity.—It is a mortifying reflection, that Johnson, with a store of learning and extraordinary talents, was not able, at the age of thirty, to force his way to the favour of the public. *Slow rises worth by poverty depress'd*. “He was still,” as he says himself, “to provide for the day that was passing over him.” In November 1740 he began to compose the parliamentary speeches for the Magazines, and continued them till February 1742-3. In 1743-4 he was employed in the painful drudgery of making the catalogue of the Earl of Oxford's library, and in compiling the *Harleian Miscellany*. In 1744 he published the life of *Savage*; and then projected a new edition of *Shakespeare*. But the attention of the public was not excited; and the project died, to revive at a future day.

A new undertaking, however, was soon after proposed—an English Dictionary, upon an enlarged plan. Several opulent booksellers had meditated a work of this

kind; and the agreement was soon adjusted between the parties, at 1500 guineas.

His tragedy was put in rehearsal in Jan. 1749; and the *Vanity of Human Wishes* was published the same month. *Irene* was acted on the 6th of February, and on the twelve following nights; since which time it has not been acted on any stage. He now established a weekly club in Ivy-lane; and this is the first scene of social life to which Johnson can be traced out of his own home. At this time he had projected the *Rambler*, the first number of which was published March 20, 1750; and the last, March 14, 1752.

On the 28th of March 1752, Johnson felt a severe stroke of affliction in the death of his wife, whose memory he ever cherished with the fondest affection.

While the *Rambler* was carried on, the Dictionary proceeded slowly. It was, however, completed towards the end of 1754, and was published in 1755. His mind, at this time strained and over-laboured by constant exertion, called for an interval of repose and indolence; but indolence was the time of danger: his reflections on his own life and conduct were always severe; and, wishing to be immaculate, he destroyed his own peace by unnecessary scruples.

In 1756 he became a reviewer in the *Literary Magazine*; but this employment engrossed little of his time. He resigned himself to indolence, took no exercise, rose about two, and then received the visits of his friends: till four or five in the evening he presided at his tea-table. Tea was his favourite beverage.—In this year the proposal for a new edition of *Shakespeare* was

resumed; and in April 1758 he began the *Idler*. In 1759 he published the *PRINCE OF ABISSINIA*. Johnson wanted to go to Litchfield, to pay the last offices of filial duty to his mother, who, at the age of 90, was then near her dissolution; but money was necessary. Mr. Johnston the bookseller gave 100*l.* for the copy. With this supply Johnson set out; but did not arrive in time to close the eyes of a parent whom he loved.

He now retired to Gray's-inn, and thence to Inner Temple-lane, where he lived in poverty, total idleness, and the pride of literature. Halcyon days however were soon to open upon him. In May 1762 his Majesty granted him a pension of 300*l.* a year. To enlarge his circle, he had again recourse to a weekly literary club, amongst the members of which were, Mr. Edm. Burke, Sir J. Reynolds, &c.

In October 1765 *Shakespeare* was published, and shortly after, the university of Dublin created Johnson a doctor of laws: Oxford in eight or ten years followed the example. In 1766 his constitution seemed to be in a rapid decline; and that morbid melancholy which often clouded his understanding, came upon him with a deeper gloom than ever. Mr. and Mrs. Thrale, to whose family he had been introduced in the preceding year, paid him a visit in this situation, and found him on his knees, with Dr. Delap, beseeching God to continue to him the use of his understanding. Mr. Thrale took him to his house at Streatham; and Johnson from that time became a constant resident in the family.

In 1770 he published the *False Alarm*; and in 1771, *Falkland Islands*. In August 1773 he set out on a

journey to Scotland, in company with Mr. Boswell. In 1774 was published the *Patriot*; and in 1775, *Taxation no Tyranny*, and the *Journey to the Western Islands of Scotland*. The first publication of the *Lives of the Poets* was in 1779; and the whole was completed in 1781.

From the close of his last work, the malady which persecuted him through life, came upon him with alarming severity, and his constitution declined apace. In June 1783 he had a paralytic stroke, which affected his speech only. The contemplation of his approaching end was constantly before his eyes; and the prospect of death, he declared, was terrible. In November 1783 he was swelled from head to foot with a dropsy; but being eased of this complaint, he began to entertain hopes that his constitution was not entirely broken. About Midsummer 1784 he went into Derbyshire. In his absence his friends thought a warmer air might prolong his life; but a pension of 300*l.* a year was a fund too slender for a travelling valetudinarian. The patronage of the Chancellor (Lord Thurlow) was solicited; he undertook to recommend Johnson's case, but without success; he offered to advance 500*l.* from his own purse: Dr. Brocklesby also offered an annuity of 100*l.*: but both these generous proposals Doctor Johnson declined. He returned to London in November, labouring with the dropsy and an asthma.

The history of a death-bed is painful. The strength of religion prevailed against the infirmity of nature; and his foreboding dread of the divine justice subsided into a pious trust and humble hope of mercy at the throne of grace. He expired without a groan, at seven in the

evening of Monday, Dec. 13, 1784. On the 20th of the same month his remains were buried in Westminster-Abbey, near the foot of Shakespeare's monument, and near the grave of Garrick. A black marble over his grave has the following inscription: "Samuel Johnson, L. L. D. obiit 13 die Decembris, Anno Domini 1784, ætatis suæ 75."

Dr. Johnson's person was large and unwieldy. His nerves were affected by the scrophula. The exteriors of politeness did not belong to him. His morbid melancholy had an effect on his temper: his passions were irritable; and the pride of science, as well as of a fierce independent spirit, inflamed him on some occasions above all bounds of moderation. Though not in the "shade of academic bowers," he led a scholastic life; and the habit of pronouncing decisions to his friends and visitors, gave him a dictatorial manner, which was much enforced by a voice naturally loud, and often overstretched. Metaphysical discussion, moral theory, systems of religion, and anecdotes of literature, were his favourite topics. General history had little of his regard. Biography was his delight.

Johnson was born a logician. In consequence of his skill in that art, he loved argumentation. No man thought more profoundly, nor with such acute discernment. A fallacy could not stand before him; it was sure to be refuted by strength of reasoning, and a precision both in idea and expression, almost unequalled. He was surprised to be told, but it was certainly true, that, with great powers of mind, wit and humour were his shining talents. For his intolerant and overbearing

spirit he apologized, by observing, that it had done some good : obscenity and impiety were repressed in his company. In the society at Mr. Thrale's he began to wear off the rugged points of his own character. He saw the advantages of mutual civility, and endeavoured to profit by the models before him. He felt not only kindness but zeal and ardour for his friends. His piety was fervid, but in some instances bordered on superstition. His benevolence embraced the whole race of man, and yet was tinctured with particular prejudices. His attachment to a mixed and limited monarchy led him to declare open war against what he called a sullen republican. He disliked a whig, and loved a tory. These were the shades of his character, which it has been the business of certain party writers to represent in the darkest colours. His humanity and generosity, in proportion to his slender income, were unbounded. A strict adherence to truth he considered as a sacred obligation, inso-much that, in relating the most minute anecdote, he would not allow himself the smallest addition to embellish his story. The late Mr. Tyers, who knew Dr. Johnson intimately, observed, "that he always talked "as if he was talking upon oath."

Dr. Johnson's failings may well be forgiven for the sake of his virtues : his defects were spots in the sun. His piety, his kind affections, and the goodness of his heart, present an example worthy of imitation. His works will remain a monument of genius and of learning ; and by a diligent attention to them, all may advance in virtue

THE
HISTORY
OF
RASSELAS,
PRINCE OF ABISSINIA.

CHAP. I.

Description of a Palace in a Valley.

YE who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope ; who expect that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow ; attend to the history of Rasselas, prince of Abissinia.

Rasselas was the fourth son of the mighty emperor, in whose dominions the Father of Waters begins his course ; whose bounty pours down the streams of plenty, and scatters over half the world the harvests of Egypt.

According to the custom which has descended from age to age among the monarchs of the torrid zone, Rasselas was confined in a private palace, with the other sons and daughters of Abissinian royalty, till the order of succession should call him to the throne.

The place, which the wisdom or policy of antiquity had destined for the residence of the Abissinian princes, was a spacious valley in the kingdom of Amhara, surrounded on every side by mountains, of which the summits overhang the middle part. The only passage, by which it could be entered, was a cavern that passed under a rock, of which it had long been disputed whether it was the work of nature or of human industry. The outlet of the cavern was concealed by a thick wood; and the mouth, which opened into the valley, was closed with gates of iron, forged by the artificers of ancient days, so massy that no man could, without the help of engines, open or shut them.

From the mountains on every side, rivulets descended, that filled all the valley with verdure and fertility, and formed a lake in the middle, inhabited by fish of every species, and frequented by every fowl whom nature has taught to dip the

wing in water. This lake discharged its superfluities by a stream which entered a dark cleft of the mountain on the northern side, and fell with dreadful noise from precipice to precipice till it was heard no more.

The sides of the mountains were covered with trees, the banks of the brooks were diversified with flowers; every blast shook spices from the rocks, and every month dropped fruits upon the ground. All animals that bite the grass, or brouse the shrub, whether wild or tame, wandered in this extensive circuit, secured from beasts of prey by the mountains which confined them. On one part were flocks and herds feeding in the pastures, on another all the beasts of chase frisking in the lawns; the sprightly kid was bounding on the rocks, the subtile monkey frolicking in the trees, and the solemn elephant reposing in the shade. All the diversities of the world were brought together; the blessings of nature were collected, and its evils extracted and excluded.

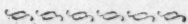
The valley, wide and fruitful, supplied its inhabitants with the necessities of life; and all delights and superfluities were added at the annual visit which the emperor paid his children, when the

iron gate was opened to the sound of music ; and during eight days every one that resided in the valley was required to propose whatever might contribute to make seclusion pleasant, to fill up the vacancies of attention, and lessen the tediousness of time. Every desire was immediately granted. All the artificers of pleasure were called to gladden the festivity ; the musicians exerted the power of harmony, and the dancers showed their activity before the princes, in hope that they should pass their lives in this blissful captivity, to which those only were admitted whose performance was thought able to add novelty to luxury. Such was the appearance of security and delight which this retirement afforded, that they to whom it was new always desired that it might be perpetual ; and as those, on whom the iron gate had once closed, were never suffered to return, the effect of longer experience could not be known. Thus every year produced new schemes of delight, and new competitors for imprisonment.

The palace stood on an eminence raised about thirty paces above the surface of the lake. It was divided into many squares or courts, built with greater or less magnificence, according to

the rank of those for whom they were designed. The roofs were turned into arches of massy stone joined by a cement that grew harder by time, and the building stood from century to century deriding the solstitial rains and equinoctial hurricanes, without need of reparation.

This house, which was so large as to be fully known to none but some ancient officers who successively inherited the secrets of the place, was built as if Suspicion herself had dictated the plan. To every room there was an open and secret passage, every square had a communication with the rest, either from the upper stories by private galleries, or by subterranean passages from the lower apartments. Many of the columns had unsuspected cavities, in which a long race of monarchs had repositied their treasures. They then closed up the opening with marble, which was never to be removed but in the utmost exigencies of the kingdom; and recorded their accumulations in a book which was itself concealed in a tower not entered but by the emperor, attended by the prince who stood next in succession.



CHAP. II.

The Discontent of Rasselas in the happy Valley.

HERE the sons and daughters of Abissinia lived only to know the soft vicissitudes of pleasure and repose, attended by all that were skilful to delight, and gratified with whatever the senses can enjoy. They wandered in gardens of fragrance, and slept in the fortresses of security. Every art was practised to make them pleased with their own condition. The sages who instructed them, told them of nothing but the miseries of public life, and described all beyond the mountains as regions of calamity, where discord was always raging, and where man preyed upon man.

To heighten their opinion of their own felicity, they were daily entertained with songs, the subject of which was the *happy valley*. Their appetites were excited by frequent enumerations of different enjoyments, and revelry and merriment was the business of every hour from the dawn of morning to the close of even.

These methods were generally successful ; few of the princes had ever wished to enlarge their

bounds, but passed their lives in full conviction that they had all within their reach that art or nature could bestow, and pitied those whom fate had excluded from this seat of tranquillity, as the sport of chance, and the slaves of misery.

Thus they rose in the morning, and lay down at night, pleased with each other and with themselves, all but Rasselas, who in the twenty-sixth year of his age, began to withdraw himself from their pastimes and assemblies, and to delight in solitary walks and silent meditation. He often sat before tables covered with luxury, and forgot to taste the dainties that were placed before him: he rose abruptly in the midst of the song, and hastily retired beyond the sound of music. His attendants observed the change, and endeavoured to renew his love of pleasure: he neglected their officiousness, repulsed their invitations, and spent day after day on the banks of rivulets sheltered with trees; where he sometimes listened to the birds in the branches, sometimes observed the fish playing in the stream, and anon cast his eyes upon the pastures and mountains filled with animals, of which some were biting the herbage, and some sleeping among the bushes.

This singularity of his humour made him much observed. One of the sages, in whose conversation he had formerly delighted, followed him secretly, in hope of discovering the cause of his disquiet. Rasselas, who knew not that any one was near him, having for some time fixed his eyes upon the goats that were brouising among the rocks, began to compare their condition with his own.

“What,” said he, “makes the difference between man and all the rest of the animal creation? Every beast that strays beside me has the same corporeal necessities with myself: he is hungry, and crops the grass; he is thirsty, and drinks the stream; his thirst and hunger are appeased, he is satisfied, and sleeps; he rises again and is hungry, he is again fed and is at rest. I am hungry and thirsty like him; but when thirst and hunger cease, I am not at rest: I am like him, pained with want; but am not, like him, satisfied with fulness. The intermediate hours are tedious and gloomy; I long again to be hungry, that I may again quicken my attention. The birds peck the berries or the corn, and fly away to the groves, where they sit in seeming happiness on the branches, and waste their lives

in tuning one unvaried series of sounds. I likewise can call the lutanist and the singer; but the sounds that pleased me yesterday weary me to-day, and will grow yet more wearisome to-morrow. I can discover within me no power of perception which is not glutted with its proper pleasure, yet I do not feel myself delighted. Man surely has some latent sense for which this place affords no gratification; or he has some desires distinct from sense, which must be satisfied before he can be happy."

After this he lifted up his head, and seeing the moon rising, walked towards the palace. As he passed through the fields, and saw the animals around him, "Ye," said he, "are happy, and need not envy me that walk thus among you, burdened with myself; nor do I, ye gentle beings, envy your felicity; for it is not the felicity of man. I have many distresses from which ye are free; I fear pain when I do not feel it; I sometimes shrink at evils recollected, and sometimes start at evils anticipated: surely the equity of Providence has balanced peculiar sufferings with peculiar enjoyments."

With observations like these the prince amused himself as he returned, uttering them

with a plaintive voice, yet with a look that discovered him to feel some complacency in his own perspicacity, and to receive some solace of the miseries of life, from consciousness of the delicacy with which he felt, and the eloquence with which he bewailed them. He mingled cheerfully in the diversions of the evening, and all rejoiced to find that his heart was lightened.

CHAP. III.

The Wants of him that wants nothing.

ON the next day his old instructor, imagining that he had now made himself acquainted with his disease of mind, was in hope of curing it by counsel, and officiously sought an opportunity of conference, which the prince, having long considered him as one whose intellects were exhausted, was not very willing to afford. "Why," said he, "does this man thus intrude upon me? shall I never be suffered to forget those lectures which pleased only while they were new, and to become new again must be forgotten?" He then walked into the wood, and composed himself to his usual meditations;

when, before his thoughts had taken any settled form, he perceived his pursuer at his side, and was at first prompted by his impatience to go hastily away ; but, being unwilling to offend a man whom he had once revered and still loved, he invited him to sit down with him on the bank.

The old man, thus encouraged, began to lament the change which had lately been observed in the prince, and to inquire why he so often retired from the pleasures of the palace, to loneliness and silence. " I fly from pleasure," said the prince, " because pleasure has ceased to please ; I am lonely because I am miserable, and am unwilling to cloud with my presence the happiness of others."—" You, sir," said the sage, " are the first who has complained of misery in the *happy valley*. I hope to convince you that your complaints have no real cause. You are here in full possession of all that the emperor of Abissinia can bestow ; here is neither labour to be endured nor danger to be dreaded, yet here is all that labour or danger can procure or purchase. Look round and tell me which of your wants is without supply ; if you want nothing, how are you unhappy ?"

“That I want nothing,” said the prince, “or that I know not what I want, is the cause of my complaint. If I had any known want, I should have a certain wish; that wish would excite endeavour, and I should not then repine to see the sun move so slowly towards the western mountain, or lament when the day breaks, and sleep will no longer hide me from myself. When I see the kids and the lambs chasing one another, I fancy that I should be happy if I had something to pursue. But, possessing all that I can want, I find one day and one hour exactly like another, except that the latter is still more tedious than the former. Let your experience inform me how the day may now seem as short as in my childhood, while nature was yet fresh, and every moment showed me what I never had observed before. I have already enjoyed too much; give me something to desire.”

The old man was surprised at this new species of affliction, and knew not what to reply, yet was unwilling to be silent. “Sir,” said he, “if you had seen the miseries of the world, you would know how to value your present state.”—“Now,” said the prince, “you have given me

something to desire ; I shall long to see the miseries of the world, since the sight of them is necessary to happiness."

CHAP. IV.

The Prince continues to grieve and muse.

AT this time the sound of music proclaimed the hour of repast, and the conversation was concluded. The old man went away sufficiently discontented to find that his reasonings had produced the only conclusion which they were intended to prevent. But in the decline of life shame and grief are of short duration ; whether it be that we bear easily what we have borne long, or that, finding ourselves in age less regarded, we less regard others ; or, that we look with slight regard upon afflictions, to which we know that the hand of death is about to put an end.

The prince, whose views were extended to a wider space, could not speedily quiet his emo-

tions. He had been before terrified at the length of life which nature promised him, because he considered that in a long time much must be endured: he now rejoiced in his youth, because in many years much might be done.

This first beam of hope, that had been ever darted into his mind, rekindled youth in his cheeks, and doubled the lustre of his eyes. He was fired with the desire of doing something, though he knew not yet, with distinctness, either end or means.

He was now no longer gloomy and unsocial; but, considering himself as master of a secret stock of happiness, which he could enjoy only by concealing it, he affected to be busy in all schemes of diversion, and endeavoured to make others pleased with the state of which he himself was weary. But pleasures never can be so multiplied or continued, as not to leave much of life unemployed: there were many hours, both of the night and day, which he could spend without suspicion in solitary thought. The load of life was much lightened; he went eagerly into the assemblies, because he supposed the frequency of his presence necessary to the

success of his purposes; he retired gladly to privacy, because he had now a subject of thought.

His chief amusement was to picture to himself that world which he had never seen; to place himself in various conditions; to be entangled in imaginary difficulties; and to be engaged in wild adventures: but his benevolence always terminated his projects in the relief of distress, the detection of fraud, the defeat of oppression, and the diffusion of happiness.

Thus passed twenty months of the life of Rasselas. He busied himself so intensely in visionary bustle, that he forgot his real solitude; and, amidst hourly preparations for the various incidents of human affairs, neglected to consider by what means he should mingle with mankind.

One day, as he was sitting on a bank, he feigned to himself an orphan virgin robbed of her little portion by a treacherous lover, and crying after him for restitution and redress. So strongly was the image impressed upon his mind, that he started up in the maid's defence, and ran forward to seize the plunderer with all the eager-

ness of real pursuit. Fear naturally quickens the flight of guilt. Rasselas could not catch the fugitive with his utmost efforts ; but, resolving to weary by perseverance, him whom he could not surpass in speed, he pressed on till the foot of the mountain stopped his course.

Here he recollected himself, and smiled at his own useless impetuosity. Then raising his eyes to the mountain, " This," said he, " is the fatal obstacle that hinders at once the enjoyment of pleasure, and the exercise of virtue. How long is it that my hopes and wishes have flown beyond this boundary of my life, which yet I never have attempted to surmount !"

Struck with this reflection, he sat down to muse, and remembered, that, since he first resolved to escape from his confinement, the sun had passed twice over him in his annual course. He now felt a degree of regret with which he had never been before acquainted. He considered how much might have been done in the time which had passed, and left nothing real behind it. He compared twenty months with the life of man. " In life," said he, " is not to be counted the ignorance of infancy, or imbecility of age. We are long before we are able to

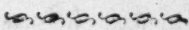
think, and we soon cease from the power of acting. The true period of human existence may be reasonably estimated as forty years, of which I have mused away the four and twentieth part. What I have lost was certain, for I have certainly possessed it; but of twenty months to come who can assure me?"

The consciousness of his own folly pierced him deeply, and he was long before he could be reconciled to himself. "The rest of my time," said he, "has been lost by the crime or folly of my ancestors, and the absurd institutions of my country; I remember it with disgust, yet without remorse: but the months that have passed since new light darted into my soul, since I formed a scheme of reasonable felicity, have been squandered by my own fault. I have lost that which can never be restored: I have seen the sun rise and set for twenty months, an idle gazer on the light of heaven: in this time the birds have left the nest of their mother, and committed themselves to the woods and to the skies: the kid has forsaken the teat, and learned by degrees to climb the rocks in quest of independent sustenance. I only have made no advances, but am still helpless and ignorant.

The moon, by more than twenty changes, admonished me of the flux of life; the stream that rolled before my feet upbraided my inactivity. I sat feasting on intellectual luxury, regardless alike of the examples of the earth, and the instructions of the planets. Twenty months are passed, who shall restore them?"

These sorrowful meditations fastened upon his mind; he passed four months in resolving to lose no more time in idle resolves, and was awakened to more vigorous exertion by hearing a maid, who had broken a porcelain cup, remark, that what cannot be repaired is not to be regretted.

This was obvious; and Rasselas reproached himself that he had not discovered it, having not known, or not considered, how many useful hints are obtained by chance, and how often the mind, hurried by her own ardour to distant views, neglects the truths that lie open before her. He, for a few hours, regretted his regret, and from that time bent his whole mind upon the means of escaping from the valley of happiness.



CHAP. V.

The Prince meditates his Escape.

HE now found that it would be very difficult to effect that which it was very easy to suppose effected. When he looked round about him, he saw himself confined by the bars of nature which had never yet been broken, and by the gate, through which none that once had passed it were ever able to return. He was now impatient as an eagle in a grate. He passed week after week in clambering the mountains to see if there was any aperture which the bushes might conceal, but found all the summits inaccessible by their prominence. The iron gate he despaired to open; for it was not only secured with all the power of art, but was always watched by successive sentinels, and was by its position exposed to the perpetual observation of all the inhabitants.

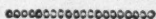
He then examined the cavern through which the waters of the lake were discharged; and, looking down at a time when the sun shone strongly upon its mouth, he discovered it to be full of broken rocks, which, though they per-

mitted the stream to flow through many narrow passages, would stop any body of solid bulk. He returned discouraged and dejected; but, having now known the blessing of hope, resolved never to despair.

In these fruitless searches he spent ten months. The time, however, passed cheerfully away: in the morning he rose with new hope, in the evening applauded his own diligence, and in the night slept sound after his fatigue. He met a thousand amusements which beguiled his labour, and diversified his thoughts. He discerned the various instincts of animals, and properties of plants, and found the place replete with wonders, of which he proposed to solace himself with the contemplation, if he should never be able to accomplish his flight; rejoicing that his endeavours, though yet unsuccessful, had supplied him with a source of inexhaustible inquiry.

But his original curiosity was not yet abated: he resolved to obtain some knowledge of the ways of men. His wish still continued, but his hope grew less. He ceased to survey any longer the walls of his prison, and spared to search by new toils for interstices which he knew could not be

found, yet determined to keep his design always in view, and lay hold on any expedient that time should offer.



CHAP. VI.

A Dissertation on the Art of Flying.

AMONG the artists that had been allured into the happy valley, to labour for the accommodation and pleasure of its inhabitants, was a man eminent for his knowledge of the mechanic powers, who had contrived many engines both of use and recreation. By a wheel, which the stream turned, he forced the water into a tower, whence it was distributed to all the apartments of the palace. He erected a pavilion in the garden, around which he kept the air always cool by artificial showers. One of the groves, appropriated to the ladies, was ventilated by fans, to which the rivulet that run through it gave a constant motion; and instruments of soft music were placed at proper distances, of which some played by the impulse of the wind, and some by the power of the stream.

This artist was sometimes visited by Rasselas, who was pleased with every kind of knowledge,

imagining that the time would come when all his acquisitions should be of use to him in the open world. He came one day to amuse himself in his usual manner, and found the master busy in building a sailing chariot : he saw that the design was practicable upon a level surface, and with expressions of great esteem solicited its completion. The workman was pleased to find himself so much regarded by the prince, and resolved to gain yet higher honours. " Sir," said he, " you have seen but a small part of what the mechanic sciences can perform. I have been long of opinion, that, instead of the tardy conveyance of ships and chariots, man might use the swifter migration of wings ; that the fields of air are open to knowledge, and that only ignorance and idleness need crawl upon the ground."

This hint rekindled the prince's desire of passing the mountains. Having seen what the mechanist had already performed, he was willing to fancy that he could do more ; yet resolved to inquire further before he suffered hope to afflict him by disappointment. " I am afraid," said he to the artist, " that your imagination prevails over your skill, and that you now tell

me rather what you wish than what you know. Every animal has his element assigned him ; the birds have the air, and man and beasts the earth."—" So," replied the mechanist, " fishes have the water, in which yet beasts can swim by nature, and men by art. He that can swim needs not despair to fly : to swim is to fly in a grosser fluid, and to fly is to swim in a subtler. We are only to proportion our power of resistance to the different density of matter through which we are to pass. You will be necessarily upborne by the air, if you can renew any impulse upon it, faster than the air can recede from the pressure."

" But the exercise of swimming," said the prince, " is very laborious ; the strongest limbs are soon wearied. I am afraid the act of flying will be yet more violent, and wings will be of no great use, unless we can fly further than we can swim."

" The labour of rising from the ground," said the artist, " will be great, as we see it in the heavier domestic fowls ; but, as we mount higher, the earth's attraction, and the body's gravity, will be gradually diminished, till we shall arrive at a region where the man will float in the

air without any tendency to fall : no care will then be necessary, but to move forwards, which the gentlest impulse will effect. You, Sir, whose curiosity is so extensive, will easily conceive with what pleasure a philosopher, furnished with wings, and hovering in the sky, would see the earth and all its inhabitants rolling beneath him, and presenting to him successively, by its diurnal motion, all the countries within the same parallel. How must it amuse the pendent spectator to see the moving scene of land and ocean, cities and deserts ! To survey with equal security the marts of trade, and the fields of battle ; mountains infested by barbarians, and fruitful regions gladdened by plenty and lulled by peace ! How easily shall we then trace the Nile through all his passage ; pass over to distant regions, and examine the face of nature from one extremity of the earth to the other !”

“ All this,” said the prince, “ is much to be desired ; but I am afraid that no man will be able to breathe in these regions of speculation and tranquillity. I have been told, that respiration is difficult upon lofty mountains ; yet from these precipices, though so high as to

produce great tenuity of air, it is very easy to fall: therefore I suspect, that from any height, where life can be supported, there may be danger of too quick descent."

"Nothing," replied the artist, "will ever be attempted, if all possible objections must be first overcome. If you will favour my project I will try the first flight at my own hazard: I have considered the structure of all volant animals, and find the folding continuity of the bat's wings most easily accommodated to the human form. Upon this model I shall begin my task to-morrow, and in a year expect to tower into the air beyond the malice and pursuit of man. But I will work only on this condition, that the art shall not be divulged, and that you shall not require me to make wings for any but ourselves."

"Why," said Rasselas, "should you envy others so great an advantage? All skill ought to be exerted for universal good; every man has owed much to others, and ought to repay the kindness that he has received."

"If men were all virtuous," returned the artist, "I should with great alacrity teach them all to fly. But what would be the

security of the good, if the bad could at pleasure invade them from the sky? Against an army sailing through the clouds neither walls, nor mountains, nor seas, could afford any security. A flight of northern savages might hover in the wind, and light at once with irresistible violence upon the capital of a fruitful region that was rolling under them. Even this valley, the retreat of princes, the abode of happiness, might be violated by the sudden descent of some of the naked nations that swarm on the coast of the southern sea."

The prince promised secrecy, and waited for the performance, not wholly hopeless of success. He visited the work from time to time, observed its progress, and remarked many ingenious contrivances to facilitate motion, and unite levity with strength. The artist was every day more certain that he should leave vultures and eagles behind him, and the contagion of his confidence seized upon the prince.

In a year the wings were finished, and, on a morning appointed, the maker appeared furnished for flight on a little promontory: he waved his pinions a while to gather air, then leaped from his stand, and in an instant dropped into

the lake. His wings, which were of no use in the air, sustained him in the water, and the prince drew him to land, half dead with terror and vexation.

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CHAP. VII.

The Prince finds a Man of Learning-

THE prince was not much afflicted by this disaster, having suffered himself to hope for a happier event, only because he had no other means of escape in view. He still persisted in his design to leave the happy valley by the first opportunity.

His imagination was now at a stand; he had no prospect of entering into the world; and, notwithstanding all his endeavours to support himself, discontent by degrees preyed upon him, and he began again to lose his thoughts in sadness, when the rainy season, which in these countries is periodical, made it inconvenient to wander in the woods.

The rain continued longer and with more violence than had been ever known: the clouds broke on the surrounding mountains, and the torrents streamed into the plain on every side, till the ca-

vern was too narrow to discharge the water. The lake overflowed its banks, and all the level of the valley was covered with the inundation. The eminence, on which the palace was built, and some other spots of rising ground, were all that the eye could now discover. The herds and flocks left the pastures, and both the wild beasts and the tame retreated to the mountains.

This inundation confined all the princes to domestic amusements, and the attention of Rasselas was particularly seized by a poem, which Imlac rehearsed, upon the various conditions of humanity. He commanded the poet to attend him in his apartment, and recite his verses a second time; then entering into familiar talk, he thought himself happy in having found a man who knew the world so well, and could so skilfully paint the scenes of life. He asked a thousand questions about things, to which, though common to all other mortals, his confinement from childhood had kept him a stranger. The poet pitied his ignorance, and loved his curiosity, and entertained him from day to day with novelty and instruction, so that the prince regretted the necessity of sleep, and longed till the morning should renew his pleasure.

As they were sitting together, the prince commanded Imlac to relate his history, and to tell by what accident he was forced, or by what motive induced, to close his life in the happy valley. As he was going to begin his narrative, Rasselas was called to a concert, and obliged to restrain his curiosity till the evening.

CHAP. VIII.

The History of Imlac.

THE close of the day is, in the regions of the torrid zone, the only season of diversion and entertainment, and it was therefore midnight before the music ceased, and the princesses retired. Rasselas then called for his companion, and required him to begin the story of his life.

"Sir," said Imlac, "my history will not be long: the life that is devoted to knowledge passes silently away, and is very little diversified by events. To talk in public, to think in solitude, to read and to hear, to inquire, and answer inquiries, is the business of a scholar. He wanders about the world without pomp or terror, and is neither known nor valued but by men like himself."

“I was born in the kingdom of Goïama, at no great distance from the fountain of the Nile. My father was a wealthy merchant, who traded between the inland countries of Afric and the ports of the Red Sea. He was honest, frugal, and diligent, but of mean sentiments and narrow comprehension: he desired only to be rich, and to conceal his riches, lest he should be spoiled by the governors of the province.”

“Surely,” said the prince, “my father must be negligent of his charge, if any man in his dominions dare take that which belongs to another. Does he not know that kings are accountable for injustice permitted as well as done? If I were emperor, not the meanest of my subjects should be oppressed with impunity. My blood boils when I am told that a merchant durst not enjoy his honest gains for fear of losing them by the rapacity of power. Name the governor who robbed the people, that I may declare his crimes to the emperor.”

“Sir,” said Imlac, “your ardour is the natural effect of virtue animated by youth: the time will come when you will acquit your father, and perhaps hear with less impatience of the governor. Oppression is, in the Abissinian de-

minions, neither frequent nor tolerated ; but no form of government has been yet discovered by which cruelty can be wholly prevented. Subordination supposes power on one part, and subjection on the other ; and if power be in the hands of men, it will sometimes be abused. The vigilance of the supreme magistrate may do much, but much will still remain undone. He can never know all the crimes that are committed, and can seldom punish all that he knows."

"This," said the prince, "I do not understand; but I had rather hear thee than dispute. Continue thy narration."

"My father," proceeded Imlac, "originally intended that I should have no other education than such as might qualify me for commerce; and discovering in me great strength of memory, and quickness of apprehension, often declared his hope that I should be some time the richest man in Abissinia."

"Why," said the prince, "did thy father desire the increase of his wealth, when it was already greater than he durst discover or enjoy? I am unwilling to doubt thy veracity, yet inconsistencies cannot both be true."

“Inconsistencies,” answered Imlac, “cannot both be right, but, imputed to man, they may both be true. Yet diversity is not inconsistency. My father might expect a time of greater security. However, some desire is necessary to keep life in motion; and he whose real wants are supplied, must admit those of fancy.”

“This,” said the prince, “I can in some measure conceive. I repent that I interrupted thee.”

“With this hope,” proceeded Imlac, “he sent me to school; but when I had once found the delight of knowledge, and felt the pleasure of intelligence and the pride of invention, I began silently to despise riches, and determined to disappoint the purpose of my father, whose grossness of conception raised my pity. I was twenty years old before his tenderness would expose me to the fatigue of travel, in which time I had been instructed, by successive masters, in all the literature of my native country. As every hour taught me something new, I lived in a continual course of gratifications: but, as I advanced towards manhood, I lost much of the reverence with which I had been used to look on my in-

structors ; because, when the lesson was ended, I did not find them wiser or better than common men.

“ At length my father resolved to initiate me in commerce, and, opening one of his subterranean treasuries, counted out ten thousand pieces of gold. This, young man, said he, is the stock with which you must negotiate. I began with less than the fifth part, and you see how diligence and parsimony have increased it. This is your own to waste or to improve. If you squander it by negligence or caprice, you must wait for my death before you will be rich : if in four years you double your stock, we will thenceforward let subordination cease, and live together as friends and partners ; for he shall always be equal with me, who is equally skilled in the art of growing rich.

“ We laid our money upon camels, concealed in bales of cheap goods, and travelled to the shore of the Red Sea. When I cast my eye on the expanse of waters, my heart bounded like that of a prisoner escaped. I felt an unextinguishable curiosity kindle in my mind, and resolved to snatch this opportunity of seeing the manners, of

other nations, and of learning sciences unknown in Abissinia.


“I remembered that my father had obliged me to the improvement of my stock, not by a promise which I ought not to violate, but by a penalty which I was at liberty to incur; and therefore determined to gratify my predominant desire, and, by drinking at the fountains of knowledge, to quench the thirst of curiosity.

“As I was supposed to trade without connexion with my father, it was easy for me to become acquainted with the master of a ship, and procure a passage to some other country. I had no motives of choice to regulate my voyage; it was sufficient for me that, wherever I wandered, I should see a country which I had not seen before. I therefore entered a ship bound for Surat, having left a letter for my father declaring my intention.

CHAP. IX.

The History of Imlac continued.

“WHEN I first entered upon the world of waters, and lost sight of land, I looked round

about me with pleasing terror, and thinking my soul enlarged by the boundless prospect, imagined that I could gaze round for ever without satiety; but, in a short time, I grew weary of looking on barren uniformity, where I could only see again what I had already seen. I then descended into the ship, and doubted for a while whether all my future pleasures would not end like this—in disgust and disappointment. Yet, surely, said I, the ocean and the land are very different; the only variety of water is rest and motion: but the earth has mountains and vallies, deserts and cities; it is inhabited by men of different customs and contrary opinions; and I may hope to find variety in life, though I should miss it in nature. 

“With this thought I quieted my mind, and amused myself during the voyage, sometimes by learning from the sailors the art of navigation, which I have never practised, and sometimes by forming schemes for my conduct in different situations, in not one of which I have been ever placed.

“I was almost weary of my naval amusements when we landed safely at Surat. I se-

cured my money, and, purchasing some commodities for show, joined myself to a caravan that was passing into the inland country. My companions, for some reason or other, conjecturing that I was rich, and, by my inquiries and admiration, finding that I was ignorant, considered me as a novice whom they had a right to cheat, and who was to learn, at the usual expense, the art of fraud. They exposed me to the theft of servants and the exaction of officers, and saw me plundered upon false pretences, without any advantage to themselves, but that of rejoicing in the superiority of their own knowledge."

"Stop a moment," said the prince. "Is there such depravity in man, as that he should injure another without benefit to himself? I can easily conceive that all are pleased with superiority; but your ignorance was merely accidental, which, being neither your crime nor your folly, could afford them no reason to applaud themselves; and the knowledge which they had, and which you wanted, they might as effectually have shown by warning, as betraying you."

"Pride," said Imlac, "is seldom delicate; it will please itself with very mean advantages; and

envy feels not its own happiness, but when it may be compared with the misery of others. They were my enemies, because they grieved to think me rich; and my oppressors, because they delighted to find me weak."

"Proceed," said the prince: "I doubt not of the facts which you relate, but imagine that you impute them to mistaken motives."

"In this company," said Imlac, "I arrived at Agra, the capital of Indostan, the city in which the Great Mogul commonly resides. I applied myself to the language of the country, and, in a few months, was able to converse with the learned men; some of whom I found morose and reserved, and others easy and communicative: some were unwilling to teach another what they had with difficulty learned themselves; and some showed that the end of their studies was to gain the dignity of instructing.

"To the tutor of the young princes I recommended myself so much, that I was presented to the emperor as a man of uncommon knowledge. The emperor asked me many questions concerning my country, and my travels; and, though I cannot now recollect any thing

that he uttered above the power of a common man, he dismissed me, astonished at his wisdom, and enamoured of his goodness.

“My credit was now so high, that the merchants, with whom I had travelled, applied to me for recommendations to the ladies of the court. I was surprised at their confidence of solicitation, and gently reproached them with their practices on the road. They heard me with cold indifference, and showed no tokens of shame or sorrow.

“They then urged their requests with the offer of a bribe; but what I would not do for kindness I would not do for money; and refused them, not because they had injured me, but because I would not enable them to injure others; for I knew they would have made use of my credit to cheat those who should buy their wares.

“Having resided at Agra till there was no more to be learned, I travelled into Persia, where I saw many remains of ancient magnificence, and observed many new accommodations of life. The Persians are a nation eminently social; and their assemblies afforded me daily opportunities of remarking characters and man-

ners, and of tracing human nature through all its variations.

“ From Persia I passed into Arabia, where I saw a nation at once pastoral and warlike ; who live without any settled habitation ; whose only wealth is their flocks and herds ; and who have yet carried on, through all ages, an hereditary war with all mankind, though they neither covet nor envy their possessions.

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CHAP. X.

*Imlac's History continued. A Dissertation
upon Poetry.*

“ **W**HEREVER I went, I found that poetry was considered as the highest learning, and regarded with a veneration somewhat approaching to that which man would pay to the angelic nature. And yet it fills me with wonder, that, in almost all countries, the most ancient poets are considered as the best : whether it be that every other kind of knowledge is an acquisition gradually attained, and poetry is a gift conferred at once ; or that the first poetry of every nation surprised them as a novelty, and retained the credit by consent which it received by accident

at first ; or whether, as the province of poetry is to describe nature and passion, which are always the same, the first writers took possession of the most striking objects for description, and the most probable occurrences for fiction, and left nothing to those that followed them, but transcription of the same events, and new combinations of the same images. Whatever be the reason, it is commonly observed that the early writers are in possession of nature, and their followers of art ; that the first excel in strength and invention, and the latter in elegance and refinement.

P.
M. ? ! “ I was desirous to add my name to this illustrious fraternity. I read all the poets of Persia and Arabia, and was able to repeat by memory the volumes that are suspended in the mosque of Mecca. But I soon found that no man was ever great by imitation. My desire of excellence impelled me to transfer my attention to nature and to life. Nature was to be my subject, and men to be my auditors : I could never describe what I had not seen : I could not hope to move those with delight or terror, whose interests and opinions I did not understand.

“ Being now resolved to be a poet, I saw every thing with a new purpose ; my sphere of

attention was suddenly magnified : no kind of knowledge was to be overlooked. I ranged mountains and deserts for images and resemblances, and pictured upon my mind every tree of the forest and flower of the valley. I observed with equal care the crags of the rock and the pinnacles of the palace. Sometimes I wandered along the mazes of the rivulet, and sometimes watched the changes of the summer clouds. To a poet nothing can be useless. Whatever is beautiful, and whatever is dreadful, must be familiar to his imagination : he must be conversant with all that is awfully vast or elegantly little. The plants of the garden, the animals of the wood, the minerals of the earth, and meteors of the sky, must all concur to store his mind with inexhaustible variety : for every idea is useful for the enforcement or decoration of moral or religious truth ; and he who knows most will have most power of diversifying his scenes, and of gratifying his reader with remote allusions and unexpected instruction.

“ All the appearances of nature I was therefore careful to study, and every country which I have surveyed has contributed something to my poetical powers.”

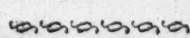
"In so wide a survey," said the prince, "you must surely have left much unobserved. I have lived, till now, within the circuit of these mountains, and yet cannot walk abroad without the sight of something which I had never beheld before, or never heeded."

"The business of a poet," said Imlac, "is to examine not the individual, but the species; to remark general properties and large appearances: he does not number the streaks of the tulip, or describe the different shades in the verdure of the forest. He is to exhibit in his portraits of nature such prominent and striking features, as recall the original to every mind; and must neglect the minuter discriminations, which one may have remarked, and another have neglected, for those characteristics which are alike obvious to vigilance and carelessness.

"But the knowledge of nature is only half the task of a poet; he must be acquainted likewise with all the modes of life. His character requires that he estimate the happiness and misery of every condition; observe the power of all the passions in all their combinations, and trace the changes of the human mind as they are modified by various institutions and acci-

dental influences of climate or custom, from the sprightliness of infancy to the despondence of decrepitude. He must divest himself of the prejudices of his age or country ; he must consider right and wrong in their abstracted and invariable state ; he must disregard present laws and opinions, and rise to general and transcendental truths, which will always be the same : he must therefore content himself with the slow progress of his name ; condemn the applause of his own time, and commit his claims to the justice of posterity. He must write as the interpreter of nature, and the legislator of mankind ; and consider himself as presiding over the thoughts and manners of future generations, as a being superior to time and place.

“ His labour is not yet at an end ; he must know many languages and many sciences ; and, that his style may be worthy of his thoughts, must, by incessant practice, familiarize to himself every delicacy of speech and grace of harmony.”



CHAP. XI.

*Imlac's Narrative continued. A Hint on
Pilgrimage.*

IMLAC now felt the enthusiastic fit, and was proceeding to aggrandize his own profession, when the prince cried out, "Enough! Thou hast convinced me, that no human being can ever be a poet. Proceed with thy narration."

"To be a poet," said Imlac, "is indeed very difficult."—"So difficult," returned the prince, "that I will at present hear no more of his labours. Tell me whither you went when you had seen Persia."

"From Persia," said the poet, "I travelled through Syria, and for three years resided in Palestine, where I conversed with great numbers of the northern and western nations of Europe; the nations which are now in possession of all power and all knowledge; whose armies are irresistible, and whose fleets command the remotest parts of the globe. When I compared these men with the natives of our own kingdom, and those that surround us, they appeared almost another order of beings. In their coun-

tries it is difficult to wish for any thing that may not be obtained : a thousand arts, of which we never heard, are continually labouring for their convenience and pleasure ; and whatever their own climate has denied them is supplied by their commerce."

"By what means," said the prince, "are the Europeans thus powerful ? or why, since they can so easily visit Asia and Africa for trade or conquest, cannot the Asiatics and Africans invade their coasts, plant colonies in their ports, and give laws to their natural princes ? The same wind that carries them back would bring us thither."

"They are more powerful, Sir, than we," answered Imlac, "because they are wiser ; knowledge will always predominate over ignorance, as man governs the other animals. But why their knowledge is more than ours, I know not what reason can be given, but the unsearchable will of the Supreme Being."

"When," said the prince with a sigh, "shall I be able to visit Palestine, and mingle with this mighty confluence of nations ? Till that happy moment shall arrive, let me fill up the time with such representations as thou canst give me. I

am not ignorant of the motive that assembles such numbers in that place, and cannot but consider it as the centre of wisdom and piety, to which the best and wisest men of every land must be continually resorting."

"There are some nations," said Imlac, "that send few visitants to Palestine ; for many numerous and learned sects in Europe concur to censure pilgrimage as superstitious, or deride it as ridiculous."

"You know," said the prince, "how little my life has made me acquainted with diversity of opinions : it will be too long to hear the arguments on both sides ; you, that have considered them, tell me the result."

"Pilgrimage," said Imlac, "like many other acts of piety, may be reasonable or superstitious according to the principles upon which it is performed. Long journies, in search of truth, are not commanded. Truth, such as is necessary to the regulation of life, is always found where it is honestly sought. Change of place is no natural cause of the increase of piety, for it inevitably produces dissipation of mind. Yet, since men go every day to view the fields where great actions have been performed, and return with

stronger impressions of the event, curiosity of the same kind may naturally dispose us to view that country whence our religion had its beginning; and I believe no man surveys those awful scenes without some confirmation of holy resolutions. That the Supreme Being may be more easily propitiated in one place than in another, is the dream of idle superstition; but that some places may operate upon our minds in an uncommon manner, is an opinion which hourly experience will justify. He who supposes that his vices may be more successfully combated in Palestine, will perhaps find himself mistaken, yet he may go there without folly: he who thinks they will be more freely pardoned, dishonours at once his reason and religion."

"These," said the prince, "are European distinctions. I will consider them another time. What have you found to be the effect of knowledge? Are those nations happier than we?"

"There is so much infelicity," said the poet, "in the world, that scarce any man has leisure from his own distresses, to estimate the comparative happiness of others. Knowledge is certainly one of the means of pleasure, as is confessed by the natural desire which every mind feels of in-

creasing its ideas. Ignorance is mere privation, by which nothing can be produced : it is a vacuity, in which the soul sits motionless and torpid for want of attraction ; and, without knowing why, we always rejoice when we learn, and grieve when we forget. I am therefore inclined to conclude, that, if nothing counteracts the natural consequence of learning, we grow more happy as our minds take a wider range.

“ In enumerating the particular comforts of life we shall find many advantages on the side of the Europeans. They cure wounds and diseases with which we languish and perish. We suffer inclemencies of weather which they can obviate. They have engines for the despatch of many laborious works, which we must perform by manual industry. There is such communication between distant places, that one friend can hardly be said to be absent from another. Their policy removes all public inconveniencies ; they have roads cut through their mountains, and bridges laid upon their rivers. And, if we descend to the privacies of life, their habitations are more commodious, and their possessions are more secure.”

“ They are surely happy,” said the prince,

“who have all these conveniencies, of which I envy none so much as the facility with which separated friends interchange their thoughts.”

“The Europeans,” answered Imlac, “are less unhappy than we, but they are not happy. Human life is every-where a state in which much is to be endured, and little to be enjoyed.”

CHAP. XII.

The Story of Imlac continued.

“I AM not yet willing,” said the prince, “to suppose that happiness is so parsimoniously distributed to mortals ; nor can believe but that, if I had the choice of life, I should be able to fill every day with pleasure. I would injure no man, and should provoke no resentment : I would relieve every distress, and should enjoy the benedictions of gratitude. I would choose my friends among the wise, and my wife among the virtuous ; and therefore should be in no danger from treachery, or unkindness. My children should, by my care, be learned and pious, and would repay to my age what their childhood had received. What would dare to molest him who might call on every side to thousands enriched by his boun-

ty, or assisted by his power? And why should not life glide quietly away in the soft reciprocation of protection and reverence? All this may be done without the help of European refinements, which appear by their effects to be rather specious than useful. Let us leave them, and pursue our journey."

"From Palestine," said Imlac, "I passed through many regions of Asia; in the more civilized kingdoms as a trader, and among the barbarians of the mountains as a pilgrim. At last I began to long for my native country, that I might repose, after my travels and fatigues, in the places where I had spent my earliest years, and gladden my old companions with the recital of my adventures. Often did I figure to myself those with whom I had sported away the gay hours of dawning life, sitting round me in its evening, wondering at my tales, and listening to my counsels.

"When this thought had taken possession of my mind, I considered every moment as wasted which did not bring me nearer to Abissinia. I hastened into Egypt, and, notwithstanding my impatience, was detained ten months in contemplation of its ancient magnificence, and in in-

quiries after the remains of its ancient learning. I found in Cairo a mixture of all nations; some brought thither by the love of knowledge, some by the hope of gain, and many by the desire of living after their own manner without observation, and of lying hid in the obscurity of multitudes; for, in a city, populous as Cairo, it is possible to obtain at the same time the gratifications of so-ciety, and the secrecy of solitude. P.

“ From Cairo I travelled to Suez, and embarked on the Red Sea, passing along the coast till I arrived at the port from which I had departed twenty years before. Here I joined myself to a caravan, and re-entered my native country. C.A.

“ I now expected the caresses of my kinsmen and the congratulations of my friends, and was not without hope that my father, whatever value he had set upon riches, would own with gladness and pride, a son who was able to add to the felicity and honour of the nation. But I was soon convinced that my thoughts were vain. My father had been dead fourteen years, having divided his wealth among my brothers, who were removed to some other provinces. Of my companions the greater part was in the grave; of the rest, some could with difficulty remember me, i

and some considered me as one corrupted by foreign manners.

“ A man used to vicissitudes is not easily dejected. I forgot, after a time, my disappointment, and endeavoured to recommend myself to the nobles of the kingdom : they admitted me to their tables, heard my story, and dismissed me. I opened a school, and was prohibited to teach. I then resolved to sit down in the quiet of domestic life, and addressed a lady, that was fond of my conversation, but rejected my suit because my father was a merchant.

“ Wearied at last with solicitation and repulses, I resolved to hide myself for ever from the world, and depend no longer on the opinion or caprice of others. I waited for the time when the gate of the *happy valley* should open, that I might bid farewell to hope and fear : the day came ; my performance was distinguished with favour, and I resigned myself with joy to perpetual confinement.”

“ Hast thou here found happiness at last ?” said Rasselas. “ Tell me without reserve ; art thou content with thy condition ? or, dost thou wish to be again wandering and inquiring ? All the inhabitants of this valley celebrate their lot,

and, at the annual visit of the emperor, invite others to partake of their felicity."

"Great prince," said Imlac, "I shall speak the truth: I know not one of all your attendants who does not lament the hour when he entered this retreat. I am less unhappy than the rest, because I have a mind replete with images, which I can vary and combine at pleasure. I can amuse my solitude by the renovation of the knowledge which begins to fade from my memory, and by recollection of the accidents of my past life. Yet all this ends in the sorrowful consideration, that my acquirements are now useless, and that none of my pleasures can be again enjoyed. The rest, whose minds have no impression but of the present moment, are either corroded by malignant passions, or sit stupid in the gloom of perpetual vacancy."

"What passions can infest those," said the prince, "who has no rivals? We are in a place where impotence precludes malice, and where all envy is repressed by a community of enjoyments."

"There may be community," said Imlac, "of material possessions, but there can never be community of love or of esteem. It must happen that one will please more than another; he that

knows himself despised will always be envious ; and still more envious and malevolent, if he is condemned to live in the presence of those who despise him. The invitations, by which they allure others to a state which they feel to be wretched, proceed from the natural malignity of hopeless misery. They are weary of themselves, and of each other, and expect to find relief in new companions. They envy the liberty which their folly has forfeited, and would gladly see all mankind imprisoned like themselves.

“ From this crime, however, I am wholly free. No man can say that he is wretched by my persuasion. I look with pity on the crowds who are annually soliciting admission to captivity, and wish that it were lawful for me to warn them of their danger.”

“ My dear Imlac,” said the prince, “ I will open to thee my whole heart. I have long meditated an escape from the happy valley. I have examined the mountains on every side, but find myself insuperably barred : teach me the way to break my prison ; thou shalt be the companion of my flight, the guide of my rambles, the partner of my fortune, and my sole director in the *choice of life*.”

"Sir," answered the poet, "your escape will be difficult, and, perhaps, you may soon repent your curiosity. The world, which you figure to yourself smooth and quiet as the lake in the valley, you will find a sea foaming with tempests, and boiling with whirlpools: you will be sometimes overwhelmed by the waves of violence, and sometimes dashed against the rocks of treachery. Amidst wrongs and frauds, competitions and anxieties, you will wish a thousand times for these seats of quiet, and willingly quit hope to be free from fear."

"Do not seek to deter me from my purpose," said the prince: "I am impatient to see what thou hast seen; and, since thou art thyself weary of the valley, it is evident that thy former state was better than this. Whatever be the consequence of my experiment, I am resolved to judge with mine own eyes of the various conditions of men, and then to make deliberately *my choice of life*."

"I am afraid," said Imlac, "you are hindered by stronger restraints than my persuasions; yet, if your determination is fixed, I do not counsel you to despair. Few things are impossible to diligence and skill."

C H A P. XIII.

Rasselas discovers Means of Escape.

THE prince now dismissed his favourite to rest; but the narrative of wonders and novelties filled his mind with perturbation. He revolved all that he had heard, and prepared innumerable questions for the morning.

Much of his uneasiness was now removed. He had a friend to whom he could impart his thoughts, and whose experience could assist him in his designs. His heart was no longer condemned to swell with silent vexation. He thought that even the *happy valley* might be endured with such a companion, and that, if they could range the world together, he should have nothing further to desire.

In a few days the water was discharged, and the ground dried. The prince and Imlac then walked out together, to converse without the notice of the rest. The prince, whose thoughts were always on the wing, as he passed by the gate said, with a countenance of sorrow, "Why art thou so strong, and why is man so weak?"

"Man is not weak," answered his companion :

"knowledge is more than equivalent to force. The master of mechanics laughs at strength. I can burst the gate, but cannot do it secretly. Some other expedient must be tried."

As they were walking on the side of the mountains, they observed that the conies, which the rain had driven from their burrows, had taken shelter among the bushes, and formed holes behind them, tending upwards in an oblique line. "It has been the opinion of antiquity," said Imlac, "that human reason borrowed many arts from the instinct of animals; let us, therefore, not think ourselves degraded by learning from the coney. We may escape by piercing the mountain in the same direction. We will begin where the summit hangs over the middle part, and labour upwards till we shall issue out beyond the prominence."

The eyes of the prince, when he heard this proposal, sparkled with joy. The execution was easy, and the success certain.

No time was now lost. They hastened early in the morning to choose a place proper for their mine. They clambered with great fatigue among crags and brambles, and returned without having discovered any part that favoured their

design. The second and third day were spent in the same manner, and with the same frustration. But, on the fourth, they found a small cavern concealed by a thicket, where they resolved to make their experiment.

3. Imlac procured instruments proper to hew stone and remove earth, and they fell to their work on the next day with more eagerness than vigour. They were presently exhausted by their efforts, and sat down to pant upon the grass. The prince for a moment appeared to be discouraged. "Sir," said his companion, "practice will enable us to continue our labour for a longer time : mark, however, how far we have advanced, and you will find that our toil will some time have an end. Great works are performed not by strength, but perseverance : yonder palace was raised by single stones, yet you see its height and spaciousness. He that shall walk with vigour three hours a day, will pass in seven years a space equal to the circumference of the globe."

They returned to their work day after day, and, in a short time, found a fissure in the rock, which enabled them to pass far with very little obstruction. This Rasselas considered as a good omen. "Do not disturb your mind," said Imlac,

“with other hopes or fears than reason may suggest : if you are pleased with prognostics of good, you will be terrified likewise with tokens of evil, and your whole life will be a prey to superstition. Whatever facilitates our work is more than an omen ; it is a cause of success. This is one of those pleasing surprises which often happen to active resolution. Many things difficult to design prove easy to performance.”

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CHAP. XIV.

Rasselas and Imlac receive an unexpected Visit.

THEY had now wrought their way to the middle, and solaced their toil with the approach of liberty, when the prince, coming down to refresh himself with air, found his sister Nekayah standing before the mouth of the cavity. He started, and stood confused, afraid to tell his design, and yet hopeless to conceal it. A few moments determined him to repose on her fidelity, and secure her secrecy by a declaration without reserve.

“Do not imagine,” said the princess, “that I came hither as a spy : I had long observed, from my window, that you and Imlac directed your walk every day towards the same point ; but I

did not suppose you had any better reason for the preference than a cooler shade, or more fragrant bank ; nor followed you with any other design than to partake of your conversation. Since then not suspicion but fondness has detected you, let me not lose the advantage of my discovery. I am equally weary of confinement with yourself, and not less desirous of knowing what is done or suffered in the world. Permit me to fly with you from this tasteless tranquillity, which will yet grow more loathsome when you have left me. You may deny me to accompany you, but cannot hinder me from following."

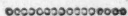
The prince, who loved Nekayah above his other sisters, had no inclination to refuse her request, and grieved that he had lost an opportunity of showing his confidence by a voluntary communication. It was therefore agreed that she should leave the valley with them ; and that, in the mean time, she should watch, lest any other straggler should, by chance or curiosity, follow them to the mountain.

At length their labour was at an end ; they saw light beyond the prominence, and, issuing to the top of the mountain, beheld the Nile, yet a narrow current, wandering beneath them.

The prince looked round with rapture, antici-

pated all the pleasures of travel, and in thought was already transported beyond his father's dominions. Imlac, though very joyful at his escape, had less expectation of pleasure in the world, which he had before tried, and of which he had been weary.

Rasselas was so much delighted with a wider horizon, that he could not soon be persuaded to return into the valley. He informed his sister that the way was open, and that nothing now remained but to prepare for their departure.



CHAP. XV.

The Prince and Princess leave the Valley, and see many Wonders.

THE prince and princess had jewels sufficient to make them rich whenever they came into a place of commerce, which, by Imlac's direction, they hid in their clothes; and, on the night of the next full moon, all left the valley. The princess was followed only by a single favourite, who did not know whither she was going.

They clambered through the cavity, and began to go down on the other side. The princess and

her maid turned their eyes towards every part, and seeing nothing to bound their prospect, considered themselves as in danger of being lost in a dreary vacuity. They stopped and trembled. "I am almost afraid," said the princess, "to begin a journey of which I cannot perceive an end and to venture into this immense plain, where I may be approached on every side by men whom I never saw." The prince felt nearly the same emotions, though he thought it more manly to conceal them.

Imlac smiled at their terrors, and encouraged them to proceed; but the princess continued irresolute till she had been imperceptibly drawn forward too far to return.

In the morning they found some shepherds in the field, who set milk and fruits before them. The princess wondered that she did not see a palace ready for her reception, and a table spread with delicacies; but, being faint and hungry, she drank the milk and ate the fruits, and thought them of a higher flavour than the products of the valley.

They travelled forward by easy journies, being all unaccustomed to toil or difficulty, and knowing that, though they might be missed, they

could not be pursued. In a few days they came into a more populous region, where Imlac was diverted with the admiration which his companions expressed at the diversity of manners, stations, and employments.

Their dress was such as might not bring upon them the suspicion of having any thing to conceal; yet the prince, wherever he came, expected to be obeyed, and the princess was frightened, because those that came into her presence did not prostrate themselves before her. Imlac was forced to observe them with great vigilance, lest they should betray their rank by their unusual behaviour, and detained them several weeks in the first village to accustom them to the sight of common mortals.

By degrees the royal wanderers were taught to understand that they had for a time laid aside their dignity, and were to expect only such regard as liberality and courtesy could procure. And Imlac, having, by many admonitions, prepared them to endure the tumults of a port, and the ruggedness of the commercial race, brought them down to the sea-coast.

The prince and his sister, to whom every thing was new, were gratified equally at all places, and

therefore remained for some months at the port without any inclination to pass further. Imlac was content with their stay, because he did not think it safe to expose them, unpractised in the world, to the hazards of a foreign country.

At last he began to fear lest they should be discovered, and proposed to fix a day for their departure. They had no pretensions to judge for themselves, and referred the whole scheme to his direction. He therefore took passage in a ship to Suez; and, when the time came, with great difficulty prevailed on the princess to enter the vessel. They had a quick and prosperous voyage, and from Suez travelled by land to Cairo.

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CHAP. XVI.

They enter Cairo, and find every Man happy.

AS they approached the city, which filled the strangers with astonishment, "This," said Imlac, to the prince, "is the place where travellers and merchants assemble from all corners of the earth.

You will here find men of every character and
C. Every occupation. Commerce is here honour-

able: I will act as a merchant, and you shall live as strangers, who have no other end of travel than curiosity. It will soon be observed that we are rich : our reputation will procure us access to all whom we shall desire to know ; you will see all the conditions of humanity, and enable yourself at leisure to make your *choice of life*."

They now entered the town, stunned by the noise, and offended by the crowds. Instruction had not yet so prevailed over habit, but that they wondered to see themselves pass undistinguished along the street, and met by the lowest of the people without reverence or notice. The princess could not at first bear the thought of being levelled with the vulgar, and for some days continued in her chamber, where she was served by her favourite Pekuah as in the palace of the valley. p.

Imlac, who understood traffic, sold part of the jewels the next day, and hired a house, which he adorned with such magnificence, that he was immediately considered as a merchant of great wealth. His politeness attracted many acquaintance, and his generosity made him courted by many dependants. His table was crowded by men of every nation ; and all admired his knowledge, and solicited his favour. His companions, K.
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not being able to mix in the conversation, could make no discovery of their ignorance or surprise, and were gradually initiated in the world as they gained knowledge of the language.

The prince had, by frequent lectures, been taught the use and nature of money; but the ladies could not, for a long time, comprehend what the merchants did with small pieces of gold and silver, or why things of so little use should be received as equivalent to the necessities of life.

co. They studied the language two years, while
Fr. Imlac was preparing to set before them the
m. various ranks and conditions of mankind. He
grew acquainted with all who had any thing un-
common in their fortune or conduct. He fre-
quented the voluptuous and the frugal, the idle
and the busy, the merchants and the men of
learning.

The prince being now able to converse with fluency, and having learned the caution necessary to be observed in his intercourse with strangers, began to accompany Imlac to places of resort, and to enter into all assemblies, that he might make his *choice of life*.

For some time he thought choice needless,

because all appeared to him equally happy. Wherever he went he met gaiety and kindness, and heard the song of joy, or the laugh of carelessness. He began to believe that the world overflowed with universal plenty, and that nothing was withheld either from want or merit; that every hand showered liberality, and every heart melted with benevolence: "and who then," says he, "will be suffered to be wretched?"

Imlac permitted the pleasing delusion, and was unwilling to crush the hope of inexperience; till one day, having sat a while silent, "I know not," said the prince, "what can be the reason that I am more unhappy than any of our friends. I see them perpetually and unalterably cheerful, but feel my own mind restless and uneasy. I am unsatisfied with those pleasures which I seem most to court. I live in the crowds of jollity, not so much to enjoy company as to shun myself, and am only loud and merry to conceal my sadness."

"Every man," said Imlac, "may, by examining his own mind, guess what passes in the minds of others: when you feel that your own gaiety is counterfeit, it may justly lead you to suspect that of your companions not to be sincere. Envy is

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commonly reciprocal. We are long before we are convinced that happiness is never to be found, and each believes it possessed by others, to keep alive the hope of obtaining it for himself. In the assembly, where you passed the last night, there appeared such sprightliness of air, and volatility of fancy, as might have suited beings of an higher order, formed to inhabit serener regions, inaccessible to care or sorrow: yet, believe me, prince, there was not one who did not dread the moment when solitude should deliver him to the tyranny of reflection."

"This," said the prince, "may be true of others, since it is true of me; yet, whatever be the general infelicity of man, one condition is more happy than another, and wisdom surely directs us to take the least evil in the *choice of life*."

"The causes of good and evil," answered Im-lac, "are so various and uncertain, so often entangled with each other, so diversified by various relations, and so much subject to accidents which cannot be foreseen, that he who would fix his condition upon incontestable reasons of preference, must live and die inquiring and deliberating."

"But surely," said Rasselas, "the wise men, to whom we listen with reverence and wonder, chose

that mode of life for themselves which they thought most likely to make them happy."

"Very few," said the poet, "live by choice. Every man is placed in his present condition by causes which acted without his foresight, and with which he did not always willingly co-operate; and therefore you will rarely meet one who does not think the lot of his neighbour better than his own."

"I am pleased to think," said the prince, "that my birth has given me at least one advantage over others, by enabling me to determine for myself. I have here the world before me; I will review it at leisure: surely happiness is somewhere to be found."



CHAP. XVII.

The Prince associates with young Men of Spirit and Gaiety.

RASSELAS rose next day, and resolved to begin his experiments upon life. "Youth," cried he, "is the time of gladness: I will join myself to the young men, whose only business is

to gratify their desires, and whose time is all spent in a succession of enjoyments."

To such societies he was readily admitted; but a few days brought him back weary and disgusted. Their mirth was without images, their laughter without motive; their pleasures were gross and sensual, in which the mind had no part; their conduct was at once wild and mean; they laughed at order and at law; but the frown of power dejected, and the eye of wisdom abashed them.

The prince soon concluded, that he should never be happy in a course of life, of which he was ashamed. He thought it unsuitable to a reasonable being to act without a plan, and to be sad or cheerful only by chance. "Happiness," said he, "must be something solid and permanent, without fear and without uncertainty."

But his young companions had gained so much of his regard by their frankness and courtesy, that he could not leave them without warning and remonstrance. "My friends," said he, "I have seriously considered our manners and our prospects, and find that we have mistaken our own interest. The first years of man must make provision for the last. He that never

thinks never can be wise Perpetual levity must end in ignorance ; and intemperance, though it may fire the spirits for an hour, will make life short or miserable. Let us consider that youth is of no long duration, and that in maturer age, when the enchantments of fancy shall cease, and phantoms of delight dance no more about us, we shall have no comforts but the esteem of wise men and the means of doing good. Let us, therefore, stop, while to stop is in our power : let us live as men who are some time to grow old, and to whom it will be the most dreadful of all evils to count their past years by follies, and to be reminded of their former luxuriance of health only by the maladies which riot has produced.”

They stared awhile in silence one upon another, and, at last, drove him away by a general chorus of continued laughter.

The consciousness that his sentiments were just, and his intentions kind, was scarcely sufficient to support him against the horror of derision. But he recovered his tranquillity, and pursued his search.



C H A P. XVIII.

The Prince finds a wise and happy Man.

AS he was one day walking in the street, he saw a spacious building which all were, by the open doors, invited to enter: he followed the stream of people, and found it a hall or school of declamation, in which professors read lectures to their auditory. He fixed his eye upon a sage raised above the rest, who discoursed with great energy on the government of the passions. His look was venerable, his action graceful, his pronunciation clear, and his diction elegant. He showed, with great strength of sentiment, and variety of illustration, that human nature is degraded and debased when the lower faculties predominate over the higher; that when fancy, the parent of passion, usurps the dominion of the mind, nothing ensues but the natural effect of unlawful government, perturbation and confusion; that she betrays the fortresses of the intellect to rebels, and excites her children to sedition against reason their lawful sovereign. He compared reason to the sun, of which the light is

constant, uniform, and lasting ; and fancy to a meteor, of bright but transitory lustre, irregular in its motion, and delusive in its direction.

He then communicated the various precepts given from time to time for the conquest of passion, and displayed the happiness of those who had obtained the important victory, after which man is no longer the slave of fear, nor the fool of hope ; is no more emaciated by envy, inflamed by anger, emasculated by tenderness, or depressed by grief ; but walks on calmly through the tumults or privacies of life, as the sun pursues alike his course through the calm or the stormy sky.

He enumerated many examples of heroes immoveable by pain or pleasure, who looked with indifference on those modes or accidents to which the vulgar give the names of good and evil. He exhorted his hearers to lay aside their prejudices, and arm themselves against the shafts of malice or misfortune, by invulnerable patience ; concluding, that this state only was happiness, and that this happiness was in every one's power.

Rasselas listened to him with the veneration due to the instructions of a superior being, and, waiting for him at the door, humbly implored th

liberty of visiting so great a master of true wisdom. The lecturer hesitated a moment, when Rasselas put a purse of gold into his hand, which he received with a mixture of joy and wonder.

“I have found,” said the prince, at his return to Imlac, “a man who can teach all that is necessary to be known, who, from the unshaken throne of rational fortitude, looks down on the scenes of life changing beneath him. He speaks, and attention watches his lips. He reasons, and conviction closes his periods. This man shall be my future guide: I will learn his doctrines, and imitate his life.”

“Be not too hasty,” said Imlac, “to trust, or to admire, the teachers of morality: they discourse like angels, but they live like men.”

Rasselas, who could not conceive how any man could reason so forcibly without feeling the cogency of his own arguments, paid his visit in a few days, and was denied admission. He had now learned the power of money, and made his way by a piece of gold to the inner apartment, where he found the philosopher in a room half darkened, with his eyes misty, and his face pale. “Sir,” said he, “you are come at a time when all human friendship is useless; what I suffer

cannot be remedied, what I have lost cannot be supplied. My daughter, my only daughter, from whose tenderness I expected all the comforts of my age, died last night of a fever. My views, my purposes, my hopes, are at an end ; I am now lonely being disunited from society."

"Sir," said the prince, "mortality is an event by which a wise man can never be surprised : we know that death is always near, and it should therefore always be expected."—"Young man," answered the philosopher, "you speak like one that has never felt the pangs of separation."—"Have you then forgot the precepts," said Rasselas, "which you so powerfully enforced ? Has wisdom no strength to arm the heart against calamity ? Consider, that external things are naturally variable, but truth and reason are always the same."—"What comfort," said the mourner, "can truth and reason afford me ? of what effect are they now, but to tell me that my daughter will not be restored ?"

The prince, whose humanity would not suffer him to insult misery with reproof, went away, convinced of the emptiness of rhetorical sound, and the inefficacy of polished periods and studied sentences.

CHAP. XIX.

A Glimpse of Pastoral Life.

H. HE was still eager upon the same inquiry;
C. and having heard of a hermit, that lived near
F. the lowest cataract of the Nile, and filled the
R. whole country with the fame of his sanctity,
F. resolved to visit his retreat, and inquire whether
V. that felicity, which public life could not afford,
was to be found in solitude; and whether a
man, whose age and virtue made him venerable,
could teach any peculiar art of shunning evils or
enduring them.

Imlac and the princess agreed to accompany him, and, after the necessary preparations, they began their journey. Their way lay through the fields, where shepherds tended their flocks, and the lambs were playing upon the pasture. "This," said the poet, "is the life which has been often celebrated for its innocence and quiet; let us pass the heat of the day among the shepherds' tents, and know whether all our searches are not to terminate in pastoral simplicity."

The proposal pleased them, and they induced the shepherds, by small presents, and familiar questions, to tell their opinion of their own state: they were so rude and ignorant, so little able to compare the good with the evil of the occupation, and so indistinct in their narratives and descriptions, that very little could be learned from them. But it was evident that their hearts were cankered with discontent; that they con- *P₂*
P.
sidered themselves as condemned to labour for the luxury of the rich, and looked up with u- *C.*
con.
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pud malevolence toward those that were placed above them.

The princess pronounced with vehemence, *P₂*
that she would never suffer these envious savages to be her companions, and that she should not soon be desirous of seeing any more specimens of rustic happiness; but could not believe that all the accounts of primeval pleasures were fabulous, and was yet in doubt whether life had any thing that could be justly preferred to the placid gratifications of fields and woods. *P₂*
P.
She hoped that the time would come, when, with a few virtuous and elegant companions, she should gather flowers planted by her own hand, fondle the lambs of her own ewe, and listen, without

132. ^{passing} care, among brooks and breezes, to one of her maidens reading in the shade.

CHAP. XX.

The Danger of Prosperity.

ON the next day they continued their journey till the heat compelled them to look round for shelter. At a small distance they saw a thick wood, which they no sooner entered than they perceived that they were approaching the habitations of men. The shrubs were diligently cut away, to open walks where the shades were darkest; the boughs of opposite trees were artificially interwoven; seats of flowery turf were raised in vacant spaces, and a rivulet, that wanted along the side of a winding path, had its banks sometimes opened into small basons, and its stream sometimes obstructed by little mounds of stone heaped together to increase its murmurs.

They passed slowly through the wood, delighted with such unexpected accommodations, and entertained each other with conjecturing what, or who, he could be, that in those rude

and unfrequented regions had leisure and art for such harmless luxury.

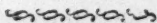
As they advanced they heard the sound of music, and saw youths and virgins dancing in the grove ; and, going still further, beheld a stately palace, built upon a hill surrounded with woods. The laws of eastern hospitality allowed them to enter, and the master welcomed them like a man liberal and wealthy.

He was skilful enough in appearances soon to discern that they were no common guests, and spread his table with magnificence. The eloquence of Imlac caught his attention, and the lofty courtesy of the princess excited his respect. When they offered to depart he entreated their stay, and was the next day still more unwilling to dismiss them than before. They were easily persuaded to stop, and civility grew up in time to freedom and confidence.

The prince now saw all the domestics cheerful, and all the face of nature smiling round the place, and could not forbear to hope that he should find here what he was seeking ; but when he was congratulating the master upon his possessions, he answered with a sigh, " My condition has indeed the appearance

of happiness, but appearances are delusive. My prosperity puts my life in danger; the bassa of Egypt is my enemy, incensed only by my wealth and popularity. I have been hitherto protected against him by the princes of the country; but, as the favour of the great is uncertain, I know not how soon my defenders may be persuaded to share the plunder with the bassa. I have sent my treasures into a distant country, and, upon the first alarm, am prepared to follow them. Then will my enemies riot in my mansion, and enjoy the gardens which I have planted."

They all joined in lamenting his danger, and deprecating his exile; and the princess was so much disturbed with the tumult of grief and indignation, that she retired to her apartment. They continued with their kind inviter a few days longer, and then went forward to find the hermit.



CHAP. XXI.

*The Happiness of Solitude. The Hermit's
History.* H.

THEY came on the third day, by the direction of the peasants, to the hermit's cell: it was a cavern in the side of a mountain, overshadowed with palm-trees; at such a distance from the cataract, that nothing more was heard than a gentle uniform murmur, such as composed the mind to pensive meditation, especially when it was assisted by the wind whistling among the branches. The first rude essay of nature had been so much improved by human labour, that the cave contained several apartments appropriated to different uses, and often afforded lodging to travellers whom darkness or tempests happened to overtake. *W. Proof.*

The hermit sat on a bench at the door, to enjoy the coolness of the evening. On one side lay a book with pens and papers, on the other mechanical instruments of various kinds. As they approached him unregarded, the princess

observed that he had not the countenance of a man that had found, or could teach, the way to happiness.

W. They saluted him with great respect, which
C, V. he returned like a man not unaccustomed to the forms of courts. "My children," said he, "if you have lost your way, you shall be willingly supplied with such conveniencies for the night as this cavern will afford. I have all that nature requires, and you will not expect delicacies in a hermit's cell."

They thanked him; and entering, were pleased with the neatness and regularity of the place. The hermit set flesh and wine before them, though he fed only upon fruits and water. His discourse was cheerful without levity, and pious without enthusiasm. He soon gained the esteem of his guests, and the princess repented of her hasty censure.

At last Imlac began thus: "I do not now wonder that your reputation is so far extended; we have heard at Cairo of your wisdom, and came hither to implore your direction for this young man and maiden in the *choice of life*."

"To him that lives well," answered the

hermit, "every form of life is good ; nor can I give any other rule for choice, than to remove from all apparent evil."

"He will remove most certainly from evil," said the prince, "who shall devote himself to that solitude which you have recommended by your example."

"I have indeed lived fifteen years in solitude," said the hermit, "but have no desire that my example should gain any imitators. In my youth I professed arms, and was raised by degrees to the highest military rank. I have traversed wide countries at the head of my troops, and seen many battles and sieges. At last, being disgusted by the preferments of a younger officer, and feeling that my vigour was beginning to decay, I resolved to close my life in peace, having found the world full of snares, discord, and misery. I had once escaped from the pursuit of the enemy by the shelter of this cavern, and therefore chose it for my final residence. I employed artificers to form it into chambers, and stored it with all that I was likely to want. ? /

"For some time after my retreat, I rejoiced like a tempest-beaten sailor at his entrance into

the harbour, being delighted with the sudden change of the noise and hurry of war to stillness and repose. When the pleasure of novelty went away, I employed my hours in examining the plants which grow in the valley, and the minerals which I collected from the rocks. But that inquiry is now grown tasteless and irksome. I have been for some time unsettled and distracted: my mind is disturbed with a thousand perplexities of doubt and vanities of imagination, which hourly prevail upon me, because I have no opportunities of relaxation or diversion. I am sometimes ashamed to think that I could not secure myself from vice, but by retiring from the exercise of virtue, and begin to suspect that I was rather impelled by resentment, than led by devotion, into solitude. My fancy riots in scenes of folly, and I lament that I have lost so much, and have gained so little. In solitude, if I escape the example of bad men, I want likewise the counsel and conversation of the good. I have been long comparing the evils with the advantages of society, and resolve to return into the world to-morrow. The life of a solitary man will be certainly miserable, but not certainly devout."

They heard his resolution with surprise, but, after a short pause, offered to conduct him to Cairo. He dug up a considerable treasure which he had hid among the rocks, and accompanied them to the city, on which, as he approached it, he gazed with rapture.

C.

CHAP. XXII.

The Happiness of a Life led according to Nature.

RASSELAS went often to an assembly of learned men, who met at stated times to unbend their minds, and compare their opinions. Their manners were somewhat coarse, but their conversation was instructive, and their disputations acute, though sometimes too violent, and often continued till neither controvertist remembered upon what question they began. Some faults were almost general among them: every one was desirous to dictate to the rest, and every one was pleased to hear the genius or knowledge of another depreciated.

?!

In this assembly Rasselas was relating his interview with the hermit, and the wonder with

R, I.

which he heard him censure a course of life which he had so deliberately chosen, and so laudably followed. The sentiments of the hearers were various. Some were of opinion, that the folly of his choice had been justly punished by condemnation to perpetual perseverance. One of the youngest among them, with great vehemence, pronounced him an hypocrite. Some talked of the right of society to the labour of individuals, and considered retirement as a desertion of duty. Others readily allowed, that there was a time when the claims of the public were satisfied, and when a man might properly sequester himself, to review his life, and purify his heart.

One, who appeared more affected with the narrative than the rest, thought it likely that the hermit would, in a few years, go back to his retreat, and, perhaps, if shame did not restrain, or death intercept him, return once more from his retreat into the world: "For the hope of happiness," said he, "is so strongly impressed, that the longest experience is not able to efface it. Of the present state, whatever it be, we feel, and are forced to confess, the misery; yet, when the same state is again at a

distance, imagination paints it as desirable. But the time will surely come, when desire will be no longer our torment, and no man shall be wretched but by his own fault."

"This," said a philosopher, who had heard him with tokens of great impatience, "is the present condition of a wise man. The time is already come, when none are wretched but by their own fault. Nothing is more idle, than to inquire after happiness, which nature has kindly placed within our reach. The way to be happy is to live according to nature, in obedience to that universal and unalterable law with which every heart is originally impressed; which is not written on it by precept, but engraved by destiny, not instilled by education, but infused at our nativity. He that lives according to nature will suffer nothing from the delusions of hope, or importunities of desire: he will receive and reject with equability of temper; and act or suffer as the reason of things shall alternately prescribe. Other men may amuse themselves with subtle definitions, or intricate ratiocination. Let them learn to be wise by easier means: let them observe the hind of the forest, and the linnet of the grove: let them consider the life

of animals, whose motions are regulated by instinct: they obey their guide, and are happy. Let us, therefore, at length, cease to dispute, and learn to live; throw away the incumbrance of precepts, which they who utter them with so much pride and pomp do not understand, and carry with us this simple and intelligible maxim, 'That deviation from nature is deviation from happiness.'

When he had spoken, he looked round him with a placid air, and enjoyed the consciousness of his own beneficence. "Sir," said the prince, with great modesty, "as I, like all the rest of mankind, am desirous of felicity, my closest attention has been fixed upon your discourse: I doubt not the truth of a position which a man so learned has so confidently advanced. Let me only know what it is to live according to nature."

"When I find young men so humble and so docile," said the philosopher, "I can deny them no information which my studies have enabled me to afford. To live according to nature, is to act always with due regard to the fitness arising from the relations and qualities of causes and effects; to concur with the great and unchange-

able scheme of universal felicity ; to co-operate with the general disposition and tendency of the present system of things."

The prince soon found that this was one of the sages whom he should understand less as he heard him longer. He therefore bowed, and was silent ; and the philosopher, supposing him satisfied, and the rest vanquished, rose up, and departed with the air of a man that had co-operated with the present system.

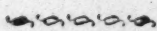
CHAP. XXIII.

The Prince and his Sister divide between them the Work of Observation.

RASSELAS returned home full of reflections, doubtful how to direct his future steps. Of the way to happiness he found the learned and simple equally ignorant ; but, as he was yet young, he flattered himself that he had time remaining for more experiments and further inquiries. He communicated to Imlac his observations and his doubts, but was answered by him with new doubts, and remarks that gave him no comfort. He therefore discoursed more

frequently and freely with his sister, who had yet the same hope with himself, and always assisted him to give some reason why, though he had been hitherto frustrated, he might succeed at last.

“We have hitherto,” said she, “known but little of the world : we have never yet been either great or mean. In our own country, though we had royalty, we had no power, and in this we have not yet seen the private recesses of domestic peace. Imlac favours not our search, lest we should in time find him mistaken. We will divide the task between us : you shall try what is to be found in the splendour of courts, and I will range the shades of humbler life. Perhaps command and authority may be the supreme blessings, as they afford the most opportunities of doing good : or, perhaps, what this world can give, may be found in the modest habitations of middle fortune ; too low for great designs, and too high for penury and distress.”



CHAP. XXIV.

The Prince examines the Happiness of high Stations.

RASSELAS applauded the design, and appeared next day with a splendid retinue at the court of the bassa. He was soon distinguished for his magnificence, and admitted, as a prince whose curiosity had brought him from distant countries, to an intimacy with the great officers, and frequent conversation with the bassa himself.

He was at first inclined to believe, that the man must be pleased with his own condition, whom all approached with reverence and heard with obedience, and who had the power to extend his edicts to a whole kingdom. "There can be no pleasure," said he, "equal to that of feeling at once the joy of thousands all made happy by wise administration. Yet, since, by the law of subordination, this sublime delight can be in one nation but the lot of one, it is surely reasonable to think that there is some satisfaction more popular and accessible, and that

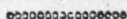
millions can hardly be subjected to the will of a single man, only to fill his particular breast with incommunicable content."

These thoughts were often in his mind, and he found no solution of the difficulty. But as presents and civilities gained him more familiarity, he found that almost every man who stood high in employment hated all the rest, and was hated by them, and that their lives were a continual succession of plots and detections, stratagems and escapes, faction and treachery. Many of those who surrounded the bassa, were sent only to watch and report his conduct; every tongue was muttering censure, and every eye was searching for a fault.

At last the letters of revocation arrived, the bassa was carried in chains to Constantinople, and his name was mentioned no more.

"What are we now to think of the prerogatives of power?" said Rasselas to his sister; "is it without any efficacy to good? or, is the subordinate degree only dangerous, and the supreme safe and glorious? Is the sultan the only happy man in his dominions? or, is the sultan himself subject to the torments of suspicion, and the dread of enemies?"

In a short time the second bassa was deposed. The sultan, that had advanced him, was murdered by the janisaries, and his successors had other views and different favourites.



C H A P. XXV.

The Princess pursues her Inquiry with more Diligence than Success.

THE princess, in the mean time, insinuated herself into many families; for there are few doors, through which liberality, joined with good humour, cannot find its way. The daughters of many houses were airy and cheerful, but Nekayah had been too long accustomed to the conversation of Imlac and her brother, to be much pleased with childish levity and prattle which had no meaning. She found their thoughts narrow, their wishes low, and their merriment often artificial. Their pleasures, poor as they were, could not be preserved pure, but were embittered by petty competitions and worthless emulation. They were always jealous of the beauty of each other; of a quality to which solicitude can add nothing, and from

which detraction can take nothing away. Many were in love with triflers like themselves, and many fancied that they were in love when in truth they were only idle. Their affection was fixed on sense or virtue, and therefore seldom ended but in vexation. Their grief, however, like their joy, was transient ; every thing floated in their mind, unconnected with the past or future, so that one desire easily gave way to another, as a second stone cast into the water effaces and confounds the circle of the first.

With these girls she played as with inoffensive animals, and found them proud of her countenance, and weary of her company.

But her purpose was to examine more deeply ; and her affability easily persuaded the hearts that were swelling with sorrow to discharge their secrets in her ear ; and those whom hope flattered, or prosperity delighted, often courted her to partake their pleasures.

The princess and her brother commonly met in the evening in a private summer-house on the bank of the Nile, and related to each other the occurrences of the day. As they were sitting together, the princess cast her eyes upon the river that flowed before her. " Answer," said

she, "great Father of Waters, thou that rollest thy floods through eighty nations, to the invocations of the daughter of thy native king; tell me if thou waterest, through all thy course, a single habitation from which thou dost not hear the murmurs of complaint?"

"You are then," said Rasselas, "not more successful in private houses than I have been in courts."—"I have, since the last partition of our provinces," said the princess, "enabled myself to enter familiarly into many families, where there was the fairest show of prosperity and peace, and know not one house that is not haunted by some fury that destroys their quiet.

"I did not seek ease among the poor, because I concluded that there it could not be found. But I saw many poor whom I had supposed to live in affluence. Poverty has, in large cities, very different appearances: it is often concealed in splendour, and often in extravagance. It is the care of a very great part of mankind to conceal their indigence from the rest; they support themselves by temporary expedients, and every day is lost in contriving for the morrow.

"This, however, was an evil, which, though

frequent, I saw with less pain, because I could relieve it. Yet some have refused my bounties; more offended with my quickness to detect their wants, than pleased with my readiness to succour them: and others, whose exigencies compelled them to admit my kindness, have never been able to forgive their benefactress. Many, however, have been sincerely grateful without the ostentation of gratitude, or the hope of other favours."

END OF THE FIRST VOLUME.